



The

# Waiapu Church Gazette.

VOL. VII.—No. 9.

NAPIER, JUNE, 1st, 1917.

Price 2d. or 2/6 per Annum  
Post Free

## Calendar.

June 1 }  
June 2 } EMBER DAYS.

June 3—TRINITY SUNDAY. M., Is. vi to ver. 11; Rev. i to ver. 9. E., Gen. xviii or Gen. i and ii to ver. 4; Eph. iv to ver. 17 or Matt. iii. Prop. Preface, Athan. Creed, Special Auth., Psalmus; M., 29, 33; E., 93, 97, 150.

June 10—1ST SUNDAY AFTER TRINITY. M., Josh. iii, 7 to iv, 15; John xix to ver. 25. E., Josh. v, 13 to vi, 21 or Josh. 24; Ep. James ii.

June 11—*St. Barnabas, A. and M.* (Intercession for Melanesian Mission).

June 17—2ND SUNDAY AFTER TRINITY. M., Judges iv; Acts ii to ver. 22. E., Judges v or vi ver. 11; I. Peter ii, 11 to iii, 8.

June 24—3RD SUNDAY AFTER TRINITY (*St. John Baptist*). M., I. Sam. ii to ver. 27 or Mal. iii to ver. 7; Matt. iii. E., I. Sam. iii or iv to ver. 19 or Mal. iv; Matt. xiv to 13.

June 29—*St. Peter, A. and M.*

July 1—4TH SUNDAY AFTER TRINITY. M., I. Sam. xii; Acts ix to ver. 23. E., I. Sam. xiii or Ruth i; I. John iv to ver. 7.

TRINITY SUNDAY is a Double Feast of the Second Class. The observance of the King's birthday must be postponed till June 4. This is so absurdly self-evident that one would not think of alluding to the matter were it not that a few years ago a large number of churches observed May 24, Trinity Sunday—as Empire Day!!

June 11. The Feast of *St. Barnabas* is observed in New Zealand as the day of intercession for Melanesia, the

Missionary Diocese of this Province.

June 29 is the Feast of the Double Martyrdom of *St. Peter* and *St. Paul* (67 A.D.)

June 7 commemorates the Martyrdom of *Winfred* (or *Boniface*) at *Utrecht*, A.D. 755. He was an Englishman—"The Apostle of Germany." This would seem an appropriate day of intercession for Germany's re-conversion to the Catholic faith and for the casting out of the rationalistic and pagan spirits which have taken possession of her.

## Bishop's Engagements.

Sunday, June 10th—*Tauranga*. 8 a.m. Holy Communion in Parish Church; 11 a.m. Mattins and Holy Communion, *Maungatapu*; 3 p.m. Maori Service; 7 p.m. Evensong, Parish Church. Visit *Motiti Island* and other Maori Settlements during the week.

June 15th—Leave for *Te Puke*.

Sunday, June 17th—*Te Puke*. 8 a.m. Holy Communion in the Parish Church; 11 a.m. Mattins and Holy Communion (*Maori*), *Te Matai*; 3 p.m. Maori Evensong; 7 p.m. Evensong in the Parish Church. Visit outlying districts during the week.

Sunday, June 24th—*Whakatane*. 8 a.m. Holy Communion in *St. George's Church*; 11 a.m. Mattins and Holy Communion (*Maori*); 3 p.m. Maori Service; 7 p.m. Evensong, *St. George's Church*. Visit *Ruatoki* during week.

Sunday, July 1st—*Opotiki*. 8 a.m.

Holy Communion in the Parish Church; 11 a.m. Maori Service; 3 p.m. ditto; 7 p.m. Evensong in Parish Church.

July 4th—Meeting in *Gisborne* re the establishing of a Church School for Girls.

## St. Mary's Home, Napier.

The Annual Meeting of the Central Committee for Social Work was held in Napier on Tuesday, May 15th. The Bishop presided. The Annual Report and Balance Sheet were presented, showing that the work had been progressing steadily and that the Parochial subscriptions had been well maintained. The special feature was the Nursery Building Fund, which, mainly owing to the exertions of Mrs Henley and Mrs Jas. Murdoch had reached over £400. The building is now in progress. A hearty vote of thanks was accorded to the special collectors, to the Treasurer, Mr. T. B. Bear, and to Mr Ivan Logan for his professional help. The Report stated that a Maori student was in training for work in the Maori Mission, and the Bishop asked the Committee to remember the need of trained women workers in the Parishes, and to suggest to those seeking a vocation the opportunity of training offered in the Home.

N.B.—The objects of the Home are:

1. To shelter and train girls who have had a first fall, to help them to make a new start, and, when desirable, to provide a home for the babies.
2. To train Women as Church Workers,

## Intercessions.

*"To some it is given to teach, to some to exhort, to some to govern, to some to bear rule—to all it is given to intercede."*

### A Suggested Form of Intercession.

In the name of the Father and of the Son and of the Holy Ghost. *Amen.*

Lord have mercy, Christ have mercy, Lord have mercy.

Our Father.

Let Thy merciful ears O Lord, etc. (Trinity x).

Pray for the whole Catholic Church—her unity—her purity and faithfulness in doctrine, practice and Apostolic fellowship.

*Use—Prayer for Unity in Accession Service.*

#### IN PARTICULAR:

For the Orthodox Church of the East—especially that of Russia, that she may be guided at this time of strife and confusion into right decisions and the upholding of the truth.

For the Church in Jerusalem. (The Anglican Bishop in Jerusalem is urgently requesting our prayers for Christians there in danger of Turkish persecution).

For Constantinople that its ancient and venerable Cathedral may be rescued from profanation and restored to Christian use.

For the Church of France—that the devotion of her priests and religious orders may be rewarded, by the re-establishment of religion in their beloved country.

For the Church in Servia, Belgium, Roumania and in Mission fields. Especially those suffering under German oppression—Uganda.

For the Church in the various parts of the British Empire that she may rise to a true conception of her duties and opportunities in this Day of God.

For the Church in New Zealand for zeal in the cause of Christian Schools, Social and Rescue Work.

(June 5th). For the re-conversion of Germany.

(June 11th). For Melanesia, especially Mota,

For all Bishops, Clergy, and people, especially Missionaries.

For Schools where the Christian faith is taught, especially those in this Diocese.

For the proposed Girls' School in Gisborne.

For Britain in her time of scarcity and anxiety.

For Russia that the light of truth may shine there and that the Holy Spirit may turn her chaos into peace and order.

For a willing response to the appeal of Mr. R. W. Simpson throughout New Zealand and especially in this Diocese.

For the Diocese and its Clergy and for your own Parish.

For the Diocesan Board of Missions and all Parochial Missionary organisations.

For the Nation, King, Government, and all in authority.

For victory and peace.

For all our Soldiers, Sailors, Airmen, Doctors, Nurses, and all who are doing their duty for their Country at home and abroad. Especially:

For Chaplains. Especially:

For Travellers by land and sea, the Sick, Wounded, Prisoners and Captives, Widows, Orphans, Mourners, and all those that are desolate and oppressed.

*Use also the Litany, the Prayer—"In time of war and tumults."—Prayer Book.*

The prayers of Churchmen are requested for the Missions being held during the first week of June at Whakatane and Takapau by the Rev. C. G. Mutter of Christchurch and the Rev. E. Rice, M.A., of Napier.

## PRAYER

FROM THE THREEFOLD ECTENE OF THE RUSSIAN ORTHODOX CHURCH.

Stretch forth Thine hand, O Lord, from on high and touch the hearts of our enemies that they may turn unto Thee, the God of Peace, who lovest Thy creatures; and for Thy Name's sake strengthen us who put our trust in Thee by Thy might, and speedily raise from the bed of sickness our soldiers who have been wounded by the enemy on the field of battle; we

beseech Thee hear us and have mercy.

*Lord have mercy, Lord have mercy, Lord have mercy.*

O Thou mighty Defender of them that hold the Faith in truth. Shoot out Thine arrows O Lord and cause confusion to our enemies; cast forth Thy lightning and scatter them; send down Thy power and subdue them.

*Lord have mercy.*

## After the War Religion.

In an article in the *Church Envooy*, Diocese of Dunedin, the Editor says of "After the War Religion":—"When they come home!" Into that short-sentence is packed every emotion of which the human soul is capable. And it also constitutes a problem for Church and State. Will they be able to settle down? After the vivid and appalling experiences of modern warfare it will be very difficult for them to adapt themselves to the humdrum routine of ordinary secular life. But what of humdrum religion? This has to be faced. What of the lad who, alas! was never seen at the altar at home, who tells us that he never misses a chance of making his communion now at the Front? And the many who have grown accustomed to freer and more direct methods of religious expression than are in vogue with us in normal times? We all know that the Church must prepare somehow for the new wine, but how? One thing is certain: Nothing must be surrendered—nothing must be given up. Multitudes have learnt the value of the Sacraments and have tasted the joy of the sacramental life. Multitudes have felt the appeal of the majestic liturgy of the Church. Practically every one of our chaplains writes of the difficulties of dealing with the continual stream of Confirmation candidates; and one chaplain in a Scots division tells us that the Anglican Church parade is much larger than the Presbyterian, although the latter have two chaplains to our one. So any change we may make must be in the nature of an enrichment, an extra, not in pruning down. First of all we shall need aggressive mission work. An officer of the Salvation Army recently read out a letter which he had received from a priest. The clergyman, dear man, tried to point out certain defects in "Army" religion; he tried to show

what a great work that organisation might do if it regarded itself purely as a missionary organisation to draw benighted sinners into the Church. The writer had failed to recognise a point which is sufficiently obvious—namely, that while the "Army" claims to be extra-denominational when it is appealing for public funds, it is in fact the closest and most tyrannical religious society in the world. It exercises a moral and religious pressure over its adherents such as the monastic societies exert over their members, minus the wise safeguards which monasteries employ. Its doctrinal basis may be, in our eyes, unsatisfactory; but it is far more rigid in its demands and vigorous in its anathemas than Roman Catholicism. In this we do not criticise the Salvation Army, but only its simple-minded critic who imagined that it would ever rest content with the position of a "franc-tireur" force, to do the rough work of an advance guard for the regular body of Christ's Church. We do not criticise so much as covet the spirit of enthusiasm and devotion which public patronage has not yet killed among the rank and file of the Salvation Army. We desire to capture for our Church that sense of the inherent romance of Christianity which we have so largely lost. We need somehow to sap and mine the hideous outworks of "humdrum" morality which at present hide the glories of evangelical Catholicism from our eyes. We have to be our own Salvation Army. Here is our call, then. This is what we have to do to prepare for the great home-coming: to transfuse everything that we have got with missionary energy, resolutely scrapping everything which will not yield itself to the great call. We have no time, we are overworked, under-manned, the future is so uncertain, the present so inopportune for any extraordinary effort. Yet man's extremity is God's opportunity, and we shall have time enough and hands enough if we are only sufficiently drastic in the "scrapping" process and if we will only learn to conserve and direct the energy which we have into the right channels.

A correspondent calls our attention to a pronouncement made at the Salvationist conference, referred to above. The writer raises a point upon which we have not touched: Our people contribute large sums to Salvationist funds because of the social work which is done by that body; they do not realise

that the greater part of the money so raised is devoted to religious propaganda. Nor is it sufficiently realised that such propaganda is not only not ancillary in any way to the Church, but it is definitely opposed to our own religion at many points. This was made clear by the speaker at the conference in question. He said boldly and clearly what many Protestants declare more indefinitely—that Sacraments do not matter; only faith in Christ matters. This is bewildering to anyone who takes the trouble to think about religion.

Our Saviour's dying command to His friends was: "Do this in remembrance of Me." The Salvationist says: "Don't do this; it is quite unnecessary."

Our Saviour's last injunction to His Church before His Ascension was: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. . . ." The Salvationist says: "You need not baptise; you need not observe all things that Christ has commanded."

Now we claim that in these matters the Christian has to make up his mind. It is not a question as between one religious body and another: it is a question of whether we are going to follow Christ or Salvationism; whether we are going to have faith in faith—that is, in our own emotions and sentiments—or faith in Christ. Our Lord Himself has described the former type of religionism in very clear terms: "And why call ye Me Lord, Lord, and do not the things which I say?" Modern indifference is inclined to accept earnestness and zeal as a substitute for obedience. This our Lord will not do; and, after all, it is His decision which matters first and last.

### Church and Stage.

A Girls' Club for Actresses was recently opened in London by Lady Tree. A large number of distinguished Actresses were present. Mrs Kendall quoted the lines:

"The air for the wing of the sparrow  
The nest for the robin or wren.  
But only the path that is narrow  
And straight for the children of men."

No doubt the path seemed hard at times but it was wider at the end.

After giving the girls much good advice she concluded "You know you don't want to marry dukes. You want to marry men in your own profession, so that you can work together and go home to dinner afterwards and talk over your affairs and interests."

The Bishop of London vested in cope and mitre then blessed the house room by room. A Cross bearer and two little torch bearers led the way, and the holy water was borne by a stalwart member of the Navy. Before the final blessing the Bishop wished the Club and its work God speed. He said the Church had a responsibility to her children in the theatrical profession. Let no one imagine that she took a narrow line. True art and beauty, and those engaged in its presentation, had her blessing; and the members of the Club at any rate knew that the Faith of the Church has nothing to do with long faces. They saw in those who worked among them examples of the charm and attractiveness of goodness. His Lordship then closed the proceedings with a solemn Blessing upon the Club and all concerned in it.

—*Church Times.*

### Standing Committee.

The Bishop reported that the Rev. E. A. McCutcheon had been appointed permanently as Vicar of Tolaga Bay.

The Wairoa district had been reorganised into a Parochial district—including Frasertown and Wairoa—under the Rev. W. J. Simkin, and a Mission district, comprising several outlying centres under the Rev. R. T. Hall.

A report re the fund for assisting Chaplains in the war zone and at Sling Camp showed that £228 had been already cabled and that £138 was at present available and would be remitted at once.

The Committee decided to protest to the Education Department against their decision to acquire Church sections on Colenso Hill that will be urgently needed by the Church by and bye.

The Ven. Archdeacon Ruddock, the Rev. M. W. Butterfield and Mr. F. W. Williams were appointed as guardians for the Anglican portion of the new Cemetery at Parke Island,

## Editorial Notices.

LITERARY MATTER should reach the Editor on or before the 15th of the month. NEWS ITEMS, including PARISH NOTES, on or before the 22nd of the month.

MR PALLOT, who has hitherto attended to business matters in connection with the GAZETTE, has been called up for Home Service and is now in Wellington.

THE EDITOR has undertaken all duties for the present.

PLEASE address all communications re business or Editorial matter to Rev. M. W. Butterfield, c/o Ball & Co., Napier.

We accidentally omitted last month to acknowledge receipt of a poem from J. H. G., Otoko, for which we were unable to find space. Thanks.

## Waiapu Church Gazette.

JUNE 1st, 1917.

### Undenominationalism.

It is an ugly word but it is a very popular one just now. We have Undenominational Teaching, Undenominational Societies, Undenominational or "Combined" Services, and even "Undenominational Churches." Undenominationalism is in fact one of the worst enemies of the Church of Jesus Christ, whilst it poses as the solvent of religious differences, and the ideal form of Christianity. Every error has a proportion of truth mixed with it, and the truth contained in the Undenominational idea is that Our Lord when He founded the Catholic Church did so to unite men under one head and as members of one body. "Denominations" of Christians are a living contradiction of the first principles of Christianity: St. Paul found a tendency to sects or separate societies within the Church of Corinth. A sect was only a society or party within the Church adopting a distinctive name, it does not become a "Denomination" in the modern sense until it has separated itself from the one body and set up a separate existence, but St. Paul condemned vigorously even these beginnings of Sectarianism and Denominationalism. It is curious that in these times the "Sects" or "Sectarians" that is "followers of party leaders or doctrines," who have separated themselves from the Catholic Church and become "Denominations" are the very ones who charge the Catholic Church with being "Sectarian" be-

cause she maintains the old faith and the old constitution; the old sacraments and the old ministry which they have discarded. After an experience varying from about fifty years to a thousand years the various Sects have at last learned not to glory as they did in their divisions, and are now seeking to be united among themselves. The method by which they hope to accomplish this union is by "sinking their differences." Now what are the differences? A great many are just those scraps of Catholic faith and practice which they carried away with them when they went into exile.

So long as the various bodies maintained some portion of the Faith and fought for it, each had something positive in common with the Church, but when by the process of eliminating everything distinctive they have reached the indefinite dullness of Undenominationalism, they have hardly anything left but a mere sense of religiousness, overlaid with cant expressions and dreary platitudes, a thing utterly repugnant to every man who conscientiously holds the full Catholic faith. But Undenominationalism is worse than this; by its very existence as well as its teaching it proclaims that organisation, order, doctrines and sacraments do not matter.

These ideas have been industriously spread even amongst Churchmen; they constitute the worst heresy the Church has ever had to face. They mean that there is no such thing as definite truth, a "faith once delivered to the Saints," but merely a choice of opinions one of which is just as good as another: they mean that Our Lord did not build a Church upon the foundations of the Apostles and Prophets, but merely left His followers a disorganised rabble to organise themselves as they pleased. And because the Church cannot be disloyal to the Master and surrender the sacred deposit of truth, the Ministry of His appointment and the Sacraments that He gave to be her life, she is labelled as "Sectarian," "Denominational," "Narrow," "Undemocratic," and "Uncharitable." Unfortunately a large number of people are by nature illogical and muddleheaded and cannot see how dishonest and traitorous it would be for the Church to be faithless to her trust and to join hands with those whose one common platform is that all definiteness must be

surrendered so as to abolish all grounds of difference.

The Church cannot fraternise with Undenominationalism because she teaches the faith as not a matter of variable opinion but as a matter of definite fact. She administers the Sacraments not as mere beautiful and impressive ceremonies but as vehicles of Divine appointment to convey God's life and power through the agency of the Holy Spirit. She regards her ministers as not merely officials qualified by talents or scholarship for preaching and teaching, but as Christ's Ambassadors and as the Stewards of Divine Mysteries.

A Churchman should leave the societies which call themselves "Undenominational" to the support of Undenominationalists. We rejoice that even those who have lost so much of the faith and have cut themselves off from the Communion of the Catholic Church have still retained sufficient of the Christlike character to minister so zealously both at home and on the battlefield to the needs of the sick and the sad, the wounded and the fallen—and we wish them God speed, but we have a religion much richer to minister, we want to provide for and train our own orphans and give them liberally the fullness of Christ's riches both in knowledge and grace: we cannot consent to allow others to nurture them on the husks of Undenominationalism and rob them of their Catholic heritage. So with the fallen—there is no power in Undenominationalism and Salvationism that can raise them up and support them in their battle against Sin like the Grace of God secured to them in the Sacraments of Christ's own appointment.

The Church would be a disgracefully neglectful mother if she handed over her children to Undenominationalism instead of caring for them herself. We are not satisfied to leave our heroes at the Front, who form sixty per cent of the troops, to the Spiritual ministrations of the Y.M.C.A. or any other similar institution, we must care for them ourselves; every Churchman will do his level best to help the Church to do her duty to her own children, and if she neglects that duty, as she has sometimes done, we hope the faithful laity will never let the Church authorities rest until they either learn to perform it satisfactorily or give place to men who will.

## Correspondence.

## GOOD FRIDAY COMMUNION.

[TO THE EDITOR.]

The Vicarage, Gisborne,  
May 14th, 1917.

Dear Sir,

In spite of the authorities you quote I feel more than ever unconvinced. You say the point at issue is: "What is the custom or rule of the Church of England," and your whole argument savours of the type which makes the Church of England a Church of The Reformation only. Should not the point at issue be: "What is the rule or custom of the Catholic Church," of which Church we are a true branch. Evan Daniel and the Rector of St. James, Picadilly, may possibly consider that the provision of a Liturgical Epistle and Gospel contemplate a celebration, but so far, in my limited library, I have failed to discover a liturgiologist of note in favour of it. The quotation from the *Church Times* is, I take it, the opinion of "many priests," and not that of the editor. The compiler of "The Congregation in Church," states emphatically that no communion is celebrated on Good Friday and quotes from the *Church Times* to that effect. My remark about the *Missa Præsanctificatorum* is perhaps beside the mark, but in the Latin Church it was limited to Good Friday. However the *Missa Sicca* and the *Missa Navalis* (see Maskell, Ancient Liturgy) were allowed and prove the custom of the Epistle and Gospel being said without a celebration. Vernon Staley, a master in Liturgical knowledge, says "on Good Friday, commemorating the Passion and Death of our Lord, there was no Liturgical celebration of the Eucharist, and the eminent writer Duchesne is equally emphatic. Vide Christian Worship, P. 248, Canon T. T. Carter, with the joint authors of "Ritual Notes" and the "Altar Hymnal" may be added to the list of authorities. Of Bingham, Palmer in his *Origines* (p. 164) says: "He seems to have suffered his judgment to be prejudiced against the *Missa Sicca* by the representations of Bona!" Palmer concludes with Durandus that it may sometimes be inexpedient to celebrate. For reasons already stated I am convinced that Good Friday is such an occasion, and I believe the full weight of Catholic teaching and custom is agreeable. Your reference,

Mr Editor, to the celebration on Fast Days at 3 p.m. was obviously in order that the faithful might make their fast as long and real as possible.

I am, etc.,

HORACE PACKE.

[We publish Mr Packe's letter in full, but cannot in our limited space accept any more on the subject. We are quite familiar with his references, and would greatly value the restoration of the *Missa Sanctificatorum* and some other Catholic usages discarded by the Church of England during the storm and upheaval of the 16th century, in the endeavour to save the ship, even by jettisoning valuable cargo. The fact remains we cannot now have the *Missa Præsanctificatorum*. What does the Church of England give us in place of it? Perhaps Mr Packe would say the *Missa Sicca*; "a mere mask and counterfeit of the true feast, properly dry and jejune, as wanting not only the consecration but the participation of the Body of Christ like that supper of wood and stones exhibited by Heliogabalus to his guests" (Bona Rer. Liturg. i 15). A corruption condemned by bishops and prominent liturgiologists when it arose about the 12th century, "without the grace and moisture of the consecrated Eucharist, profiting the faithful nothing"—(Petrus Cantor; Verb. Abbrev. c 29). In the face of the Prayer Book and of the continuous custom of three centuries since the Reformation, we refuse to believe that our Spiritual Mother offers us on Good Friday only a "supper of wood and stones" when we ask for the Bread of Life. Possibly we are wrong in ascribing such an answer to Mr Packe, for he said in his former letter, "the celebration is without doubt an innovation of the Reformation when reservation was forbidden." *Cadit quaestio*. We will not quarrel with him for calling it an "innovation" so long as he grants that it was introduced by the *Ecclesia Anglicana* at the Reformation, not since abolished, and therefore still the rule. That is all we maintain. As to the "expediency" or "inexpediency" of celebrating on Good Friday opinions may differ, but the Church prescribes the *Missa Sicca* only for those occasions when the number of communicants requisite for a communion cannot possibly be obtained.—ED.]

## Military Affairs Committee.

Wellington,

19th May, 1917.

To the Editor,

Sir,—On the 15th June, I expect to arrive in Napier, and after spending a fortnight in the Waiapu Diocese proceed to Auckland for three weeks, and then devote the last week of my four to Palmerston North and the Wairarapa. The total received to date is £2,124/5/4. Of this amount the Christchurch Diocese has contributed £1398/16/8. It is expected to raise £2000 in this Diocese as the Christchurch Committee is working hard for that object.

If our Church people are desirous that our Church shall discharge its obligations to our soldiers, who are making such sacrifices for us, it must be remembered that this cannot be done unless the necessary funds are provided.

In many places the response has been most disappointing, but if clergy and laity will each do their part there is no doubt that the amount asked for will easily be forthcoming.

It will be welcome news to his many friends and admirers to know that the Rev. Canon Taylor goes into the camp at Trentham next week as Assistant Chaplain, with the rank of Major, his salary being paid by this committee. Canon Taylor, who went with the Main Body, saw service in Egypt, Gallipoli, Lemnos, and France, and his record as Chaplain was such as he and our Church may well be proud of; those of us who were fortunate enough to hear him give an account at the C.E.M.S. Conference last week of his experiences whilst on active service, know how well qualified he is for the position to which he has just been appointed.

Subscriptions may be sent to me direct, addressed P.O. Box 46, Timaru, or c/o the Diocesan Secretary of the respective Dioceses. Cheques should be made payable to the Military Affairs Committee.

Yours etc.,

R. W. SIMPSON,

Hon. Financial Organiser,  
Military Affairs Com.

## Church Leadership.

BY MR. B. CROMPTON-SMITH.

This paper is intended to deal only with the question of leadership on the secular side of the Church—if the Church can be said to have any side which is distinctively secular as opposed to spiritual. The reference is, however, to leadership of the Church, not leadership *by* the Church, in matters which concern its members banded together as the Church of the Body of Christ, when it turns its face to the State.

No one, it may be supposed, will be found to deny that the Church needs such leadership. What is the difference between the State and the Church in this connection? This, namely, that the State produces its leaders by its own activities and needs; the Church does not.

"But," it has been well said, "it is not the Church's function to reform the conditions of the world; it is her function to create the atmosphere in which those conditions shall be reformed."

How shall a catholic Church create that atmosphere? What steps can such a Church take as a great corporate institution of brotherhood, informing and spiritualising relations within the State?

Let us turn to Britain as a State at the moment when war was declared in 1914. What do we find? We find what might be called a "casual" Government in power. That is to say, it was a Government which contained, no doubt, many able men, who at any rate may be supposed to have reflected the minds and wishes of the majority of the nation at that time, but who were not men specially trained for leadership in times of imminent peril. The war instantly created a new atmosphere in Britain; an atmosphere of unpreparedness, one highly charged with various loose dangerous elements such as class-bitterness, industrial strife, intemperance, lethargy, which directly struck at the efficiency of the nation. Did the Government in power necessarily contain the elements enabling it to act in such an atmosphere? It did not contain men specially trained or fitted to cope with such conditions. What to do? Let us have a Coalition Government which will reconcile the warring political elements. Alas, the new Government proved to be no more specially fitted to meet conditions in-

creasingly charged with difficulty and danger. Again what happened? The Prime Minister, the approved Leader, was dropped overboard. The man who had proved himself most fitted to lead, took his place. What did he do? He threw overboard all precedent and called to power men of varied capacities, who were not all even Members of Parliament, or in the "casual" sense qualified by popular election to take positions of such high trust. The point here to be noted was that it was just because they were *not* "casual" men, but men specially trained, that they were called to leadership. Why was it necessary to throw overboard all precedent in their appointment? Because their life-work had trained them in special directions, and had resulted in the production of *experts*. Men trained to the last convolution of their brains for the special work they were called on to do, and men imbued with the *spirit of patriotism*, i.e., of love in the secular sphere.

This illustrates the meaning which this paper is intended to attach to the word "Leadership."

To apply this to the Church. Is it guided on its secular side, that side which is turned to the State, by experts in social questions? Can we point to any single Church member, clerical or lay, who could get up to-morrow on a public platform and hold the attention of a meeting gathered together to consider any such question as Industrialism, Capital and Labour, Impurity, Intemperance or any of the other matters which have become of such importance to-day, and to whom all would listen as to an expert trained to the last convolution of his brain to speak and act? Moreover, and here is the crux and marrow of this matter of Church Leadership, such men as we need as leaders in the sense I have indicated, must be men deeply imbued with the Christ spirit of love and self-dedication.

So, if the Church is to create the atmosphere in which the conditions of the State shall be reformed, shall we not, as a Brotherhood dedicated to the cult of the Christly Spirit recognise the analogy I have tried to point out between the condition of Britain when the war broke out, in the matter of the lack of Leadership, and the Church as it is at present situated; between the line of action which the State has found imperatively necessary to pre-

serve itself from disintegration, and the line which the Church must take to render its members fit for the Master's work which He commenced within the State? Namely, the bringing in of "the Kingdom." The necessity for Leadership in the Church is clamant. How shall we produce expert Leadership within the Church, whose function it shall be to educate Church members, strengthen and help the Bishops and Clergy, and guide and direct definite effort amongst Church members who are responsible for the creation of that atmosphere, in which our social conditions may be reformed?

(To be Continued)

## For the Children.

(Adapted from *Church Army Gazette*.)

Two little girls always played together very nicely and never fell out. One day they were asked "How is it, you never quarrel?" and one replied, "Because Addie lets me and I let Addie."

This is what Grannie means when she says "everyone should keep two bears. 'Bear' and 'Forbear'."

Talking of bears did you ever hear a three volume novel in three lines? If not, here it is:

Algy met a bear,  
The bear was bulgy,  
The BULGE was Algy.

Don't be like Algy—if the bear of Sulkiness or Greediness or any other bear meets you don't you be the "Bulge."

## Parochial News.

Parochial Notes **MUST** be in hand by the 22nd, to ensure publication.

### The Cathedral.

Vicar: Rev Canon Mayne.

The Annual General Meeting of St. John's Dorcas Society was held in Cathedral Chambers, Church Lane, on Friday, May 4th, at 3 o'clock, Cannon Mayne presiding. The election of officers for the ensuing year resulted as follows:—President, Mrs Mayne; Vice-presidents, Mesdames Murdoch, Gould, and Duncan; Hon. Sec. and Treasurer, Mrs P. Ashcroft; Cutting out Committee, Mesdames Miller, Lascelles, Duncan, Bestall, and W. J. Geddis; Committee, Mesdames E. J. Bull, McClurg, Hannah, Ward, R. Holt and Menzies.

The Annual Report was as follows:—"In presenting the Report of the work of St.

John's Dorcas Society for the winter 1916, the committee are gratified to note that each season is marked by increased usefulness in this branch of Church work. Our membership has increased, showing a keener interest in the society and consequently more garments have been made and distributed. The attendance has been good, and all have worked in harmony, with one object in view, that of the welfare of the society. The receipts totalled £24 15s 2d including a balance of 10s 2½d from last year, and £12 from the Foster Fund. The expenditure amounted to £23 19s including £2 towards the renovation of the rooms in which meetings are held, leaving a balance of 15s 4½d with which to commence the year's work.

The first meeting was held on May 2nd, and work continued steadily on until Sept. 19th. We have to report the removal to Wellington of one of our most enthusiastic members, Mrs Burdekin, and as a token of appreciation of her work whilst in our midst, the members presented her with a travelling clock; she carries with her the best wishes of all members of the society. The thanks of the society are due to the Foster Fund Trustees for their annual grant, to Mesdames Miller, Lascelles, and Duncan for the cutting out of garments, and to the ladies who kindly provided afternoon tea.

The Secretary reports having written to Trustees of Foster Fund re an additional grant. A reply was received stating should the society become short of funds during the year, the trustees were prepared to consider further application for an increased grant. During the year 250 garments were made and distributed.

In conclusion the committee appeal to all for hearty co-operation in the work, as, on account of the war and consequent high cost of living, many find it difficult to procure even the necessary clothing, and it is anticipated that the coming winter will bring with it many urgent calls for our help. We feel that our mission to help others will call for self-denying service, and in return will reap a harvest of grateful thanks from the many who have been helped and comforted."

FLORENCE ASHCROFT,  
Hon. Sec. and Treas.

### S. Augustine's, Napier.

Vicar: Rev. Eric D. Rice, M.A.

The Ascension Day Services were better attended than last year, but there are still a good many who do not realise the importance of this beautiful Festival, when the faithful come to see their best Friend as He leaves the world, and to rejoice in His triumph and coronation. The Bishop preached an inspiring sermon at the evening service which was fully choral.

The Rev. John Hobbs has given two splendid addresses during the month, one to the Mothers' Union on "A mother's attitude to her son," and to the G.F.S. on "A woman from a man's point of view." At the latter meeting many members showed their lack of appreciation by their absence, but they missed a most enjoyable evening.

Mr Hobbs has also been a great help to our C.E.M.S. in the enthusiastic way he has undertaken his membership. The Society made its corporate communion at 8 a.m. on the Sunday after Ascension.

On April 28th our G.F.S. took charge of the Napier Red Cross Shop and cleared the very creditable amount of £62. Miss White was again indefatigable.

We gladly welcome the Misses Ellery, Turville and Taggart on our Sunday School teaching staff. We now want three men to complete the staff. A very enjoyable evening was spent in April at the Sunday School Prize-giving, when the scholars provided a most creditable programme. We were very glad to see so many parents present. Miss Faulknor presented the prizes to the infants, and Mrs Rice to the seniors. Only three scholars got full marks for the year, viz., Doris Turville, Effie Taylor and Meta Stephens.

A Jumble Sale will be held by the G.F.S. on Wednesday, June 20th, for which we appeal for support. The proceeds will go towards paying the balance of £15 on the electric lighting of the Church, and other old accounts which have been overlooked somehow for a year or more.

The financial year closes at the end of June, and we shall need to give liberally during the month in order to catch up the £25, which is our overdraft at present. With prayer and everyone doing what they can, there will be no doubt about the result.

Owing to the uncertainty of getting the *Dawn of Day* from England, it will not be enclosed in the GAZETTE during the year beginning July; the subscriptions therefore will be reduced from 3/- to 2/-. All outstanding subscriptions should be paid in June.

### Puketapu.

Vicar: Rev. M. W. Butterfield, B.A., B.D.

Parishioners are reminded of the change in our Service list. In future the Puketapu Sundays will be the second Sunday in the month and the evening of the fourth. The first Sunday will be given to Puketitiri, Patoka and Rissington, the third Sunday to Matapiro, Whakamarumaru and Whanawhana, and the fourth Sunday morning and afternoons to Mangawhare and Sherendon.

A few GAZETTE subscriptions have not yet been collected, the Vicar will collect from subscribers whom he can see personally, will others please forward subscriptions and donations by post.

The Vicar is grateful to a parishioner who is always coming to his assistance but who wishes to be anonymous for a generous donation towards prizes for the Puketapu Religious Instruction Class that is held every Wednesday morning in the Puketapu Public School.

Mr R. W. Simpson is to visit this Parish on June 23rd on behalf of the Military Affairs Committee. We hope he will receive substantial assistance towards the funds for our Chaplains' work in the Camps and at the Front. Some of our parishioners are among the most generous in New Zealand where war funds are concerned; this one is of the first importance, and is moreover an effort of our own Church.

### Opotiki.

Vicar: Rev. Thomas Fisher.

Harvest Festival held on April 29th was favoured with fair weather and good attendances. The Harvest Social and Sale of Gifts took place on Tuesday, May 1st, and was a success, both in its carrying out and in results.

The first Winter Social was held on May 17th, and the interest and attendance augur well for the series. We missed many faces, and our thoughts were with them many a time; several new neighbours took active part, Mrs Wilson repeating her kindness of last year, by presiding at the piano.

The Boy Scouts are now settling down to work under Mr Moffitt's direction, and the boys say they have good times, on their outdoor days particularly.

It is very gratifying that a desire has been expressed to revive the Girls' Friendly Society, Opotiki Branch; a good start was made at the first meeting, and many more promised to attend the Tuesday evening meetings.

The Services have been much affected by the many wet Sundays we have had, some are careful enough to count them; let us hope the remaining months of Winter will make amends.

The Opotiki parishioners will be interested to know that by the kindly help of Archdeacon Tuke who comes here for the Whitsunday Services, the Vicar of Opotiki will be able to shew our sympathetic interest in the "Mission" which commences on that Sunday at Whakatane, by being present for its opening services. Let us not forget to pray for much grace and blessing to them.

The Vestry are now able to report the sale of the Vicarage house and land over the Otago River; this sets the Parish free to carry out its plan of re-erecting a satisfactory Vicarage on the old Mission Land restored to us by Parliament last July. Pending this re-building the Vicar will occupy Mr George Shalfoon's house in St. John Street, the telephone being connected for the time necessary.

There is much reason for gratification at this being accomplished, and it is the earnest hope of all concerned that the early Summer will find the long borne burden of trying to secure a suitable house and land in the midst of the parishioners quite at an end, and in a few years the debt quite extinguished.

### Tauranga.

Vicar: Archdeacon Tuke.

Lay Readers: Messrs. C. J. Butcher,  
F. A. Stevens.

Before this issue is circulated I am hoping to visit Opotiki and Whakatane. Archdeacon Ruddock very kindly consented to take my Whit-Sunday Services to set me free for this visit. This will enable me to take the Services on Whit-Sunday at Opotiki for the Vicar, who will be able then to attend the Mission at Whakatane, where I hope also to spend a day or two on the return journey. The Mission is being taken by the Rev. C. G. Mutter. We pray that much blessing may attend it.

Our annual Confirmation will be held on

Sunday evening, June 10th, when we hope that our Bishop will have favourable weather for his work in this district, and will have fully recovered from the effects of his severe rheumatism contracted on a very wet journey earlier in the year.

The Confirmees have been most regular in their attendance, many coming some miles through bad roads to their classes.

The Sunday Schoolroom will shortly have the electric light installed in it. This is being arranged through the offer of the Junior Guild, which the Vestry thankfully accepted.

The Service held at Oropi this month was well attended. It was a Lantern Service, and though the road was not too good for carrying slides over, everything got there safely. The Service was much appreciated.

The road to Whakamarama was too bad after heavy rain to attempt such a Service there, so the ordinary Service was held for the few who attended. Mr and Mrs Sharp-*lin* most kindly hospitalised me as did Mrs. N. Kensington at Oropi. Next day I visited the Omokoroa people and drove home in a downpour and a heavy thunderstorm which made the road almost beyond foothold for any horse.

Our Sundays have unfortunately been wet for so long that the attendance has not been encouraging. Still there has been no excuse for many of our strong and younger members. The Picture Shows can draw crowds on a bad night, but a shower will keep many away from a Service.

Several of our parishioners have responded to the Warden's appeal for a Stipend Fund. We hope many more will do the same, and that in our next notes we may be able to say that all have sent in their quota of support. We especially ask those who do not often attend to support the efforts of those who regularly give in the offertory.

Much sympathy will be given to Mrs Macrae who has just lost her husband, Mr Lewis Couillard Macrae, whose end came to-day after a long life of nearly eighty-eight years. Mr Macrae was for many years a devoted member of the Church and much respected and beloved by those who were privileged to know him. His earnest and devout character will be long remembered.

Mr Whitcombe another old parishioner is lying very ill in the hospital. Mrs Macdonald from Ngawarro is also there and we are glad to say favourably progressing.

The Belfry tower, erected through the energy of our late esteemed Churchwarden, is still incomplete. The Vestry feel that an appeal to all our Church people for small sums in order to complete it and paint it could well be made, seeing how deeply respected the late Mr Philpotts was by all who knew him, who will surely wish to help to complete this memorial of his last labour for the Church.

### Te Karaka.

Vicar: Rev. G. N. Watson.

Deep sorrow was felt throughout the district at the death of Mr E. V. Palmer, of Whatatutu, in Dunedin on Sunday, April 29th, and deepest sympathy was expressed for his family. Mr Palmer has been a Vestryman of this Parochial District for about eight years, and one of its principal

benefactors, always willing in every way to help on the work of the Church, and many things that have been done would have been left undone had it not been for Mr Palmer's generosity. His death means a great loss to the whole district, but especially to the Church in these parts where we have only a limited number of helpers, and we feel we have lost a fine example of a Christian gentleman. May his good works follow him and may we have grace to follow his good example, that with him we may be partakers of the Heavenly Kingdom.

Mrs Watson has received word from Miss Ethel Ashley, 22 New Street Square, E.C., London, that the case of clothing from the ladies of the district for war refugees has been received in good order, and she expresses her grateful thanks for the same. Another case is almost ready and will be sent as soon as possible.

### Waipukurau.

Vicar: Rev. A. W. C. Stace.

The Monthly meeting of the Mother's Union was held on Friday afternoon last, Mrs Gilbertsen (in the absence of Mrs Stace, President) presided over a good attendance of members. At the request of the Council (Napier) our branch was asked to express an opinion in connection with a change of day for the Annual Festival of the G.F.S. It was decided that in the opinion of this branch it is a pity to divide the Mother's Union and G.F.S. Festival, but that Saturday would suit most of our members. It was decided that members should prepare and read a paper at each monthly meeting. Subjects to be chosen are:—1 Children's Amusements; 2 Discipline and Self Development; 3 Religious Teaching in the Home; 4 Claims on Mothers, Husbands and Children, how to adjust them.

Mrs Stace is to prepare the paper for the next meeting. Afternoon tea was provided by Mrs Gilbertsen.

At a meeting of the Vestry, held on March 30th, it was found that the estimated receipts from April 1st to June 30th were £80, and the estimated expenditure £118 15, leaving a deficiency of £38 15s. After some discussion it was decided that a direct appeal be made to the parishioners to give a Harvest Thank-offering on Sunday, April 29th. This was done at St. Mary's Church and at Hatuma on the following Sunday. The result being that the sum of £67 6s 9d was given, nearly £30 more than asked for.

Interest in Church work has been much stimulated and several persons have given in their names as annual direct subscribers to the Church Funds.

We are looking forward to a visit from our Bishop on August 19th.

The Vicar will be glad if intending candidates for confirmation will let him have their names as soon as possible.

BURIAL—Pearl Maud McCallum.

### BAPTISMS.

Bessie Burns Green, Barbara Rita Kebbell, Rawiri Jane Beryl Broadley, Pearl Maud McCallum, Valerie Sylvia Harding.

Rev. Mr Stace, our Vicar, has left on a short visit to the South. Rev. H. Collier, of Takapau, is taking the services next Sunday.

### Dannevirke

Vicar: Rev. E. Robertshawe, B.A.

Since I last wrote I have with much gladness to chronicle a succession of gifts and improvements to the Church. The building has been painted white with red facings, the old colours of England and Ireland. These colours call to mind the crosses of St. George and St. Patrick. The white signifies purity, the special colour of our Saviour, and the red His blood. These colours, the old colours of the army, are dearest of all to Anglicans, being the principal colours of the national Sarum Use. However beautiful the green and violet Roman colours of Trinity and Lent may be, they can never appeal in the same way to Anglicans. Our Church with the Royal Navy have the right to fly the Cross of St. George as their flag. It is indeed an "Ensign for the peoples."

The Vicar gave notice that a new Prayer Book was needed for the Prayer Desk a few Sundays ago, and now one of the congregation has offered to give a suitable book. The Vicar said that hitherto he had supplied such books and in welcoming this gift, trusted that it might be used for Prayers and Praises long after he was gone.

Some generous churchmen have given ornamental iron gates and fence for the front of the Church. The Vicar does not know their names, but prays that their liberality may be remembered before God for good. No time in the history of the parish has been richer in gifts and offerings than the present year, nor have we ever had more devoted Church officers.

Confirmation classes are now started and a good number of young people have offered themselves, and are attending the classes. The Vicar hopes that many of the older people who are not communicants will come forward and boldly confess Christ before an unbelieving world, and seek the blessing conferred in the Laying on of Hands.

The Mother's Union had a very successful meeting as usual on the third Wednesday of the month.

### Havelock-cum-Clive.

Vicar: Rev. J. A. Lush, B.A.

A Retreat for the members of St. Hilda's Guild was held in the Church early in May for three days, and was conducted by the Rev. Eric Rice of Napier. This is the first time a Retreat for women has been held in the Parish, and already many are asking "When can we have another?" The spiritual value of "getting quiet" and being away from all worldly distractions, to be alone with God, can hardly be overestimated and has only to be experienced to be highly valued.

During the absence of the acting Vicar on a short holiday, the Rev. J. Hobbs officiated on Ascension Day and the Sunday following, and we are very grateful to him for his kindness.

On Whit-Sunday the alms for the Melanesian Mission were practically double those of last year, showing how we are trying to fight the war and advance God's Kingdom on the Spiritual plane as well as on the battlefields of France.

The Vicar is now at the Front and asks for our combined prayers for his work and himself.